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# BAPTIST RECORD.

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## SOUTHERN BAPTIST RECORD

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## EDITORIAL.

### NOTES AND COMMENTS

The damages charged against Chiff for the insults offered and injuries done to the sailors of the Baltimore, a United States war ship, are over \$2,000,000. A pretty round price to pay for a drunken spree.

The Suez Canal saves 3,000 miles between Liverpool and Calcutta; the Nicaragua Canal will save 10,000 miles between Yokohama and Liverpool. But a simple, loving faith in Christ will cut off all that weary bend in the road round by purgatory on the way to heaven.

If you are looking only for good in a man, don't cultivate a too intimate acquaintance with him, for you will be almost certain in four cases out of five to have verified that old saying that "familiarity breeds contempt." Not a few people as well as things glitter only on the principle that "distance lends enchantment to view."

The prohibition of liquor saloons within one mile of the Soldier's Home in Washington City caused an immediate and considerable increase in the price of real estate in that part of the city. But a great outcry goes up from the liquor dealers against the law as an infringement upon their rights and efforts are being made to repeal it.

Remember what Bro. S. M. Ellis, the secretary of the Board said in the last number of THE RECORD about the needs of the young preachers at Mississippi College. Not one of those young men should be permitted to leave school and they need not if our people could all be interested sufficiently to see their great opportunity to do good. Brethren, help.

God's Book says: "When thy judgments are in the earth, the inhabitants of the world will learn righteousness." Are not his judgments here now in the flinty times that are now upon us? What therefore may we learn? Why that if we will trust in the Lord and do good, we shall dwell in the land and certainly that we shall be fed.

"The gospel of Christ is the power of God unto salvation to every one that believeth." And on that account we do not despair of the work of the most rattling evangelists not even of the Salvation Army kind if they will earnestly and faithfully preach the gospel. Only let them remember that it is the gospel that saves and not the banners, the halalujahs nor the music.

"I think you are doing the right thing on THE RECORD. I am having to drop some papers but I don't aim to drop THE RECORD. The Lord bless and direct you in your work."—H. L. J. This, along with cash in advance for himself and others, is a better tonic than the whole materia medica can produce to build up a hopeful working constitution.

An exchange says: "Superintendent Porter says the most efficient clerks in tabulating the census returns were women. The record shows that both on the electrical machine and keyboard punches the women beat the men almost two to one. They are more dexterous, more amenable to instructions, more conscientious, make less errors and do more work." Why then did he not pay them as well for their work?

It is said that "there are twenty-nine different kinds of Methodists" now in existence, and we judge they are not through dividing yet. There is no telling when a thing like that will stop, when it begins to split. It is vain, however, to hope for any relief from division for every offshoot takes with it in one form or another the same old primal idea of human bossism. But "one is your master" and all ye are brethren."

Rev. Dr. J. D. Fulton may have failed in an effort to convert all of the Roman Catholics in the United States and Canada to true Christianity, but he has not failed to throw a flood of light on their corrupt purposes and works. It is hoped that not a few of them have been converted and it is certain that their power has been weakened by his disclosures.

There is something of a difference between drawing people to church and attracting them there. You may attract them with any sort of a new rattling or glittering thing, like a rams horn, a brass band, a circus, a parade, or a "prelude" but like the butterfly they soon fly on. If you would draw them you can do that with plain, strong, earnest gospel, preaching and they will come to stay.

From the way some newspaper men are grubbing about other papers appropriating their stuff without giving them credit, one might be led to think that there is very little real original matter except in their columns. We don't know whether we are among the offenders or not. We do sometimes like some things which we take from other papers, but we always designate it as so taken, either by special mention or putting it with matter so designated. That seems to us to be fair enough.

We are bound to believe that "law and order" is better than anarchy and mob violence, under almost any circumstances. The late killing at Memphis and the burning of that negro at Texarkana, Texas, sometime ago, by a deliberate mob, notwithstanding the heinousness of the crime that called it forth cannot, in our opinion, be justified in a land of law and courts. Such things tend to destroy the foundation of governments and imperil the safety of human rights and life. Better "be subject to the powers that be."

We are not sure that the announcement that "he died from over work" can be relied on every time or even very often. Such a thing was once reported in a city where we were living and we mentioned it in a sort of an interrogative way to an intelligent physician when he answered "over whiskey, you had better say," and then went on to say that the man who had been killed in common with ten or a dozen others in that city had died, not from drunkenness but from constant secret drinking.

It strikes us as almost unthinkable that a great Baptist preacher—metropolitan, should characterize a Baptist paper as "unorthodox, unbalanced, unscriptural" and "narrow" because it objects to and criticizes liturgies, gowns and responsive readings, in a Baptist church and pulpit. It seems to us that the narrowest narrowness consists in a church or minister neglecting themselves to these things and thus suppressing all spontaneity in worship.

The Christian Advocate says of Mr. Spurgeon, "with his views and practice on the subject of open communion, there is not a Baptist church in the United States that would have received him into fellowship." That may all be true, but then with all his "looseness" on "communion" there was not a pedo-Baptist church on earth that he would have joined, besides he said himself that if he was in this country he would be "close" just as all of his pupils are who come over here.

Bro. H. B. Abernethy, of the Mississippi Normal College, at Houlston, Miss., sends us lots of sunshine in the way of hard cash and kind words. He says: "We can't do without THE RECORD, we look eagerly for its coming. We have a household of seventy girls and they love THE RECORD, there is not much of it left when we have finished reading it. Our school is prospering and we owe our success partly to THE RECORD, an 'ad' in your paper brings us ten students to one in any other paper. Success to you."

The Legislature of Ohio, by a vote of 54 to 20, have requested the Commissioners to keep the World's Fair closed on Sundays. Good for Ohio. Now let Kentucky do better than that and insist that her exhibit shall be closed on Sundays. Western Recorder. Better for Kentucky if she will do it. Then let Mississippi do both of those eminently proper things and go a step further and make a liberal appropriation for a creditable display of her resources and productions.

## PASTORAL VISITING IN TOWN AND COUNTRY.

That there are views held upon this subject which, to say the very least, are non-sensical no one will pretend to deny. To us it seems more than ridiculous to expect a minister of the gospel to waste his time in being forever on the go, gadding about from house to house, and making himself a prominent factor in keeping up the gossip of the community. The chances are that he himself will develop into a first class tattler, surpassing any long tongued news-monger in his congregation. Should he not resist this?

Improve his heels more than his head, and soon become incapacitated to meet the demands of his pulpit. In either case he made a great mistake, and is culpable, if he does not promptly correct, as far as he may be able, any silly requirement upon the part of his people, which necessitates the squandering of valuable time.

But let it be said, once for all, that we do not think that any man should be contented to hold the pastorate of a church or churches unless he visits his people in their homes, and studies their necessities. It is his solemn duty to do this; for how else can he feed the flock over which the Holy Spirit has made him overseer. The performance of this duty, within proper limits, will add immensely to his power as a preacher, enabling him to come down and take hold of his people as he could not do without the help which contact with them gives. The pastor must study not only the Bible, but he must study his people in order that he may give each his portion in due season. Proper attention to pastoral work must prove very helpful both in the preparation, and in the delivery of one's sermons. The Lord made no mistake when He put the duty of pastoral work and of preaching upon the same man; for they are helpful the one to the other. Interdependent, we may say, the one upon the other. Our Lord mingled freely with the people, and he preached sermons magnificent in their simplicity and adaptability, and so they went direct to the hearts of his hearers. He should ever be our model. Some one has said of Dr. Bigsby that he is an educated corn-field preacher. No higher compliment has ever been paid him. And it is just this that the churches need to day, educated corn-field preachers, men who are not talking around upon stilts, but men who walk upon the earth, and live and breathe and think the thoughts of the masses with the view to, having them think the thoughts of God.

"Yes, but" the country preacher says, "I can not do pastoral work, I leave that to the town preacher." But you can, and you should do it, and if you do not, you have no right to accept the care of churches. It is in the country where this work is most needed, and where most of it is to be done. The majority of our churches are in the country, and in them are the noblest and best people we have. They must not, they can not be longer neglected. Paul said to Timothy, "Meditate upon these things; give thyself wholly to them that thy profiting may appear to all." Do this and you will do pastoral work even in the country. The writer of these lines has preached during the greater part of his ministry to country churches, and always did pastoral work. It is both possible and practical for a preacher to visit his people when he preaches to them only once a month. He can not do it, however, unless he has energy, and unless he gives his energy proper direction. If he lolls around Saturday afternoons, preaches Sunday and strikes for home as soon as the sermon is over, he can not possibly do any pastoral work. But if he will put his time well he can upon Saturday and Sunday afternoons visit most of his people once each year in each of his congregations, and possibly he may get around two or three times. He will find these afternoons especially well adapted to this work as the families are more likely to be in the home, and better prepared to receive him. He should not neglect this work, because he wishes to run here or there, to this meeting or that, to assist this dear brother or the other. His duty is plain. He must cultivate his own field and, if he is not willing to do it, he should leave the way open for someone to come in who will do it. In rare instances there are country pastors who are so fortunate as to preach to one church every Sunday. Surely none of these will feel that they have a shadow of an excuse for neglecting to visit their people.

As we have said the majority of our churches are in the country, what a blessing it would be, if the brethren who are honored of God in being placed over them, would rise to a full sense of their great responsibility and of their duty in this matter. Brother, we beseech you not, but we beseech you to think of these things. Your work is hard to know; but we are taught by the Lord to "Endure hardness as good soldiers," and to look for the recompense of our reward hereafter. May He whose we are, and whom we serve, let his blessings come in full measure upon all the churches, and upon every pastor.

**ORDINATION AT COLUMBUS.**  
DEAR RECORD:—Sunday, the 13th, was a good day for the Columbus Baptist pastor and people. Bro. A. J. Miller, of Aberdeen,

these good people to assist in the ordination service of Bro. W. W. Whitfield, Jr., who has been a member of this church for several years, and who was licensed to preach last fall. We met at the pastor's home Sunday morning. The presbytery was formed by making Bro. Miller chairman and the writer secretary. The candidate was examined at some length upon his Christian experience, call to the ministry, faith, etc., which was highly pleasing to the presbytery. Bro. Whitfield was very clear in his statements in answering the searching questions of the chairman who conducted the examination. His conception of the duty he was about to have imposed upon himself was of a high order, and which, with his other qualifications, will go far in making his life-work a grand success.

At the hour of 11 a. m. Bro. Miller preached a most excellent sermon for this special occasion to a large and appreciative congregation. From the text: "Thou therefore endure hardness as a good soldier of Jesus Christ." 2 Tim. 2:3.

The speaker enforced a line of thought that was beautiful and impressive, and which was full of instruction to the candidate. He discussed the qualifications of a good soldier of the cross, and with many strong illustrations sent his thoughts deep into the hearts of his hearers.

The prayer was offered by the pastor in a tender and earnest pleading for the future usefulness of his "son in the gospel."

The benediction was pronounced by Bro. Whitfield. Many of the members came forward and gave the young preacher the hand of warm and affectionate greeting. His noble wife—formerly Miss Nettie Smith, of Enterprise—was happy. She had been praying for this for several years, and now she was exulting in the realization of her prayers. Here is a good opportunity for some church or field to secure two good earnest workers as pastor and wife.

At night this scribe preached to a most patient and kindly disposed congregation that well-nigh filled the large auditorium. After the sermon, the same presbytery proceeded, with the aid of the other five deacons, to ordain to the deaconship Brethren Wofford and Owens, two excellent Christian men. Bro. Miller offered prayer. Bro. Johnson gave to his corps of seven "helpers" a brief, but touching and instructive lecture on the relation of the deacons to their pastors and their duties in this relationship. He said that he treats his deacons like he does his watch—carries them near his heart. And I am persuaded that these seven Christian men will carry their pastor in their hearts of love and devotion.

Dr. Johnson is in his work here for all that he is worth under God. His people are receiving him graciously. The union is a happy one, a fitting one, and good news is going to come up to the Lord's throne from Columbus. L. M. STONE.

## OUR OBSERVATORY.

I do not think that I have ever known a church to grow more in spirituality and in power than this, the Oxford church, has within the last two or three years. I told Bro. Miller this. "Prof. R. M. LEAVELL. We rejoice that you see it this way, and that you are fully committed to decide. After all, is not the best kind of growth for a church to make? Quality, not quantity. Our motto in our efforts to build up, we want sinners saved, but we believe that the best way to do this is to take care to feed the spirit of God over which the church has made us overseer."

There was a protracted meeting of the churches in Oxford, and our congregation on that Sunday was larger than usual. Our people are true to their color. God will bless them for their fidelity. "We want to utter our protest against the use of slang in the pulpit. The gospel does not need it. It is degrading, and all in the end work harm, though for the time being it evokes from empty heads a smile and a word of commendation."—Central Baptist. Correct, Bro. Williams. The country is full of little Sam Jones who deal out the slang by retail which they got at wholesale from Sam. We recently asked an intelligent layman, in returning from church, how he liked the sermon to which we had just listened. He replied: "I did not enjoy it; it was aimed by slang. I detest slang in the pulpit." The preacher has a wide reputation and is a good man, and the layman is as solid, substantial Christian man as we know; a real man, every inch of him. Moral: Let preachers beware of indulging in such vagary in God's house.

"A good woman greatly interested in temperance work, which kept her going, was denouncing the disposition of her two boys to drink. On inquiry it was found that she boarded at one place and the boys at another. They had no home with a mother's influence."—Central Baptist. Exactly, and when mothers abandon the home we may expect a flood of evil to sweep over the country. Is not time for Christian women to call a halt? God gave His spirit to our women so as to enable them to save the home and the family by taking care of these God-ordained institutions. "All the temperance work in the world will likely fall short of its object if our young men be deprived of the restraining influence of home and mother."—Central Baptist. Correct again, and we favor nothing that destroys that influence, be it society or what not, for it cannot be of God, and that which does not come from Him is evil. "Women have no power for a weak, effeminate man who whines around and laments the fact that God has assigned them their sphere." We know they have not. If there is anything in the world that a woman does admire, that thing is a manly, independent man to whom she can look for protection in case it is needed, and she loathes any other kind. "I can not understand how it is that some men are so anxious to be leaders. The responsibility of such a position is so great as to make it fearful." Such men think very little about responsibility. They are not broad enough for that. All of their thoughts are absorbed upon this one thing: "How shall I be the greatest?" Our Lord tells us, by serving; but they do not care to get it in that way. "His father is a great man, and he is very ambitious to be one too, but it is not in him." Perhaps he takes after the other side of the house. "You seem to be a strong believer in the Bible, and wish to be a great people by its teachings." We believe with all our soul, mind, body and strength in the Book of Inspiration, and have no ambition to tinker with it or become wise above what is written. When Paul or Peter or John or Christ speaks, we believe it to be the voice of God, and, if He will give us grace, we shall ever obey that voice. As to binding other people, that is another question. We live to persuade men in Christ's stead that they obey, but if they will not, we shall leave the binding to Him who declares that He will do it at the last day, and cast the disobedient and unbelieving into outer darkness, where there shall be weeping and wailing and gnashing of teeth.

"Brethren, when the Bible says a thing, just let it say it, and do not try to explain it away."—JOHN A. BIGSBY. He said that to a class to which we belonged several years ago, and we have ever tried to do it just that way. "What will become of the Baptists when they get to discounting the Bible?" They will at once cease to be Baptists, and in the end go to ruin.

"Christian preached a grand sermon for us yesterday."—A. J. MILLER, Aberdeen. He is given to doing that sort of a thing. We are thankful

to Bro. A. J. Miller for his kind words about THE RECORD, and hope that we may be able to accept his invitation to speak to his people. We should like to test the acoustics of his new auditorium. Look for us in May as you request. "I have reached the point, or at least THE RECORD has, where I feel proud of our paper. I like the way it talks out in meeting." You may depend upon us to talk out, and let folks know just where to find us, and we shall ever, by God's help, be on His side. We believe in the Bible, and it speaks very plainly. "I like a manly man who has convictions, and who is not afraid to express them. I like him even if he does not agree with me." Yes, madam, and that is just the way all true women feel, and we believe they can love only such men. "John D. Rockefeller has made another large donation to the Chicago University. We mourn more than ever the unsoundness of its president. What a pity, too, that the institution is not directed by a board of trustees composed entirely of Baptists. As it is, only a majority are Baptists. We believe in the whole thing being controlled by the denomination, and we are not broad enough to see why any other than Baptists should be on the board." "Can you tell me why the best writers usually are short?" We guess it is for the reason that they have ideas and use no more words than are necessary to express those ideas clearly and forcibly. Some people have no thoughts, and they usually make up for this deficiency by multiplying words, which are only the signs of ideas. "Why is it some people will write such long articles?" We do not know, but would suggest that it would be a good thing for us all, before sending our articles to the press, to go over them a dozen times, more or less, and eliminate every superfluous word. "We note that a correspondent to Col. J. A. Hoyt's paper, of South Carolina, has nominated a Baptist preacher for Governor of the State. We are not in politics, but if we had it in our power, we should like to influence the good people of that State to honor themselves by making Bro. Hoyt Governor. We mourn nearly every day the departure from religious journalism, and we now feel that his elevation to this high position might in some measure assuage our grief. He is a manly, Christian gentleman, every inch of him, and a Baptist through and through. The sad intelligence has just reached us that our good friend and brother, Rev. Dr. C. T. Bailey, editor of the Biblical Recorder, was stricken with paralysis last Sunday while in the pulpit. His paper says: 'He read the 13th chapter of 1st Corinthians, and commented on it about twenty-five minutes, when it was observed that he was hesitating in his words. He announced a hymn, and at the close of the singing he arose and lifted his hands as a signal for dismissal, but could not utter the benediction.' The doctor pronounces it partial paralysis of the tongue and throat. May it please the Lord to spare his valuable life. Last Christmas he wrote us a most cheerful letter, and closed with these words: 'I am well—weigh one hundred and sixty-five and am fifty-seven.'" The Western Recorder says of the editors of THE RECORD: "These brethren are making a fine paper." Thanks, brother. Our modesty forbids our quoting more of the paragraph from which the above is taken. Judging from clippings taken from other papers and published in its own columns, Rev. J. B. Cranfill, of the Baptist Standard, Texas, belongs to the Woman's Rights Third party of the North, and is an aspirant for the nomination of Vice President by said party. We are opposed to preachers condescending to be politicians, and have never seen one who ever did any good as a preacher, in any shape or form, who took such a step. The Texas brethren have our sympathy if it is true that one of their papers is to be run by such a man. In our humble judgment, if God has called a man to preach, he should keep out of politics. He will do the State more good, and help the government more by preaching the gospel of the Lord Jesus. He is more respected, and has more influence and power in the pulpit for everything than he can possibly have when he leaves it for the hustings. "Who of us could believe that Spurgeon would not have shorn himself of much power had he dabbed in politics. As it is, he did more for the cause of temperance, for education, for widows and orphans, and to relieve all the ills of humanity by ever standing before the world as an humble minister of the Lord Jesus."—Contrast Beecher, the political preacher, with Spurgeon, who could say: "This one thing I do." Spurgeon made the gospel everything; Beecher made everything his gospel, and his splendid abilities were lost to the cause of

Christ, and all minds are clouded with doubt as to the future of a man who, in his old age, became profoundly skeptical. Spurgeon left such a record that no one doubts his glorious and triumphant ascent to the heavenly Jerusalem.—Bro. G. W. Leavell is the wide-awake superintendent of our Sunday School. His whole soul is in the work, and hence it comes natural and easy to him. —Dr. Goodwin suggests that the secretaries of our Mission Boards of the Southern Baptist Convention be elected by ballot. Good.—Rev. A. P. Pugh writes that he has just received a call to the First Baptist church of Pensacola, Fla. We should regret very much to see him leave Mississippi, where he is greatly loved by those who know him best. His church at Lexington, where he has been for a number of years, will be sure, we are very reluctant to part with him. We have known him for a long time, and never knew a truer, better fellow, and withal he is a splendid preacher. The church at Pensacola has given out a contract for a \$30,000 house of worship. They offer strong inducements, which we fear will cause Lexington to mourn and Pensacola to rejoice. "Do you not believe in young men?" Yes, but we believe more in grace and wisdom, two things which no man is likely to have in a large measure until he is somewhat advanced in life. And then, we have great veneration for the fathers, and do not forget that we owe much of what we are to what they have done. God bless the saintly old men.

**CENTENNIAL MEETING AT WINONA.**  
It was agreed on all hands that this meeting was a most decided success from the beginning to the close. It reminded one of a small State Convention. The community turned out well and the brethren had a fair opportunity for presenting before good audiences various phases of our mission work. We predict that this meeting will do an immense amount of good, and feel sure that no better work can be done than to keep on having them wherever and whenever it is practical during this centennial year. Dr. J. W. Jones was present and added greatly to the interest of the meeting.

We had with us Brethren E. B. Miller, W. T. Lowrey, Z. T. Leavell, W. D. Bene, J. T. Christian and G. W. Gardner besides Pastor Rowe and Bro. Zealy who live at Winona. Every one seemed to be at his best. The meeting reached high-water mark early on Sunday with the opening address of Bro. Bene, and there was no diminution of interest from that time to the end. Bro. Christian was at his best and nobly did he pull the saints at Winona out of the mud who were in distress over a debt on their parsonage. This was done in the morning, and so when the speeches were made at night the verdict was that the meeting could not be called orthodox unless a collection was taken, and so Bro. Christian proceeded to make it orthodox by the help of the saints. Two hundred dollars was asked for, and the amount was so nearly reached that it can be easily rounded up, and Pastor Rowe will see that it is done. Our home was with Brother Walter Trotter, and our room-mate W. T. Lowrey. What more could we ask? We shall long remember our host and most especially his charming wife and sweet children. Indeed Pastor Rowe and all the Winona saints seem nearer to us. We must close, and take the train which is due in a few moments, with the hope of seeing some of you in our next issue.

Our home has been especially favored by a much appreciated visit from one of our long cherished Shreveport friends, Mrs. R. S. Thurmond and her lovely daughter, Miss Rubie. Their stay was altogether too brief, but abounded with the sunshine of real social delight. The young lady is taking a specialty musical course at the Judson Institute at Marion, Ala., where she had recently given a most successful and thrilling piano recital, and bids fair to take high rank among musical experts and proficient. Of course we lived over in reminiscence memories of that eight years' pastoral at Shreveport, and learned many pleasant things, as well as some sad ones, that have occurred among dear people whom we shall never cease to love. The Lord ever be with them for good.

We have a fine and full account of the Centennial Meeting at Winona last week from Brother A. V. Rowe which we could not get in this week. It will appear next, and be good reading. We will also give some account of our recent trip over into Louisiana—a sort of "wedding town." We have many good things in waiting.

**THAT PLEDGE.**  
The Chickasaw Association has pledged to the students fund of the Southern Baptist Theological Seminary of \$50, and the money is just now greatly needed. Will not every pastor in the body see to it that his church has an opportunity to make a contribution for that purpose? Do it, brethren, and thus make Brother Whitsett and the young preachers glad.

Bro. S. M. Ellis says: "Tell the Vice President of the Foreign Mission Board that the Edwards and Flora churches have each given over one hundred dollars in making their centennial offering to Foreign Missions. And they are not out of breath for Home Missions, but will give the month of April to that good cause. Then for our State work till the meeting of the Convention in July." We say that is hard to beat.—Ems.

## DON'T WAIT FOR THE SECRETARY.

I mean Secretary J. T. Christian. He has issued a circular that distresses me. In it he says we have given in Mississippi only \$3,000 to Foreign Missions since last April. I join him in his plea for Foreign Missions. There are, doubtless, hundreds of churches in Mississippi that have not taken a collection for this purpose since last April. Will not every one do so at once, or at the latest between now and the 30th of April? Churches with preaching only once a month can do this, provided every Sunday is utilized; and this means four collections for pastors with four churches. It is to be hoped that our secretary will be able to visit many churches on week-days besides taking collections every Sunday, but that will be only a small part of the work to be done.

He could only visit forty-five churches at the rate of one every day, and must work for Home as well as Foreign Missions. The great body of the churches must be reached through the pastors. Many of these gifts will be small, but many small gifts will bring to us our \$12,000 by April 30. Here, then is the opportunity for the Ladies Societies, the Sinners and other bands of the young people. Let us all join the Philippines in making such a gift as shall have the odor of a sweet smell, and be a sacrifice acceptable, well pleasing to God. Don't wait for the Secretary, but give and give quickly, give liberally, give cheerfully; ah, yes, in this time of our need let us break the rule of giving as we are prospered, and impelled by love for the nations that sit in darkness, covet the grace of God bestowed on the churches of Macedonia, who gave "beyond their power." For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor."

R. D. GRAY,  
Vice President for Mississippi.

We were greatly shocked and pained to hear of the sad accident that occurred to Sister Vic Gamble, of Brookhaven. We learn that she was preparing some medicine that required the use of gun powder, and that in some way the powder was caused to explode and she was seriously burned. We have not learned the extent or exact nature of her injuries, but earnestly hope they may not be of a dangerous or disabling character. Our brother and sister have our sincerest sympathies and prayers in this affliction. May God's grace greatly sustain them in it all.

Mary friends in Mississippi will grieve to read this from the Western Recorder: "Dr. A. C. Caperton met with a painful accident last Thursday. He was coming out of the office of L. L. Parks, Esq., and, missing his footing, fell headlong down the steps. One shoulder was dislocated and he was severely bruised, but no bones were broken. His injuries will cause him severe suffering but will leave no permanent damage. He will be long be himself again." We trust that he may be speedily restored to health and strength.

**WHY NOT?**  
The statement of the President of the Foreign Board, printed last week, reveals the fact that a special emergency conference of the Board. The treasury is empty, the present debt for borrowed money is over \$35,000, and receipts are considerably behind what they were at a corresponding date last year, while expenditures in obedience to the instructions of the Convention have been much larger than ever before.

This condition tends force to the suggestion of Dr. Ellis, that the churches adopt and observe a special season of prayer and self-denial in the interests of this great work. We heartily second this suggestion, and commend it to pastors and people throughout the South.

Perhaps no one week would suit all equally well, but we might generally take the week beginning with the first Sunday in April. On Sunday, particular mention might be made of the pressing need of the Board, and the people exhorted to offer special prayer and exercise self-denial during that week in its interests.

This suggestion is not made at the instance of the Board, but we have no doubt such a course would be very gratifying to them. Let us cheer the hearts of these servants of Christ and the people in this season of anxiety by our united prayers and gifts. Above all, let us honor Him who "loved us and gave Himself for us."

We should be glad for pastors and private members to prove the suggestion by their contributions to that effect. J. P. MFG. CO. TENN.

From this time on no advertisement will be inserted in this paper unless on metal base. Please make note of this.

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[The following poem was recently written by Mr. M. R. Lowrey, a young business man known to many readers of THE RECORD. It was dedicated to his brother, Rev. W. T. Lowrey, President of Blue Mountain Female College, on his 34th birthday. Its sentiment will find sympathy in many hearts.]

#### MY HEART GOES BACK

My heart goes back to the home of my youth,  
These quiet cities, and crowded streets  
Where wealth with abject poverty  
meets  
Where the air is laden with show and  
state  
And song and curses and love and hate  
Where countless thousands are rushing  
mad  
For gold and honor and good and bad  
Where the great whirlpool of pleasure  
and greed  
Have swallowed up every craft and creed,  
Have tried my soul, and my heart beats  
hot  
For that beautiful, blissful, heavenly  
spot.  
My heart goes back to the home of my youth,  
For weary years I have faithfully stood  
In the prime and strength of my young  
manhood,  
And battled with this contemptible life  
That men call business, and I call strife.  
I have looked on the grasping, avaricious  
greed  
That has covered the earth like a  
mausoleum weed  
I have looked in vain for the beautiful  
deed  
Of peace and the germ of brotherly  
love  
And my soul grows tired of the crash  
and din  
For the earth's great centers are centers  
of sin.  
My heart goes back to the home of my youth,  
I do not shrink with a coward's fear  
From those scenes that harass the year  
by year,  
Nor is it the longing of a child  
For a peaceful home. Nor a fancy wish  
That I love, the dear home, pure and  
bright  
The laughing brook and the singing  
wood  
And I know that our grown-up charac-  
ters should  
be shaped by the truth of our  
youth.  
But, oh, these crowds! How they surge  
and swell  
This host for the wrath of a seething  
hell!

My heart goes back to the home of my youth,  
That beautiful spot of the final award  
That is out of party, power and love,  
Far off from these sickening dens of sin  
And the selfish and realities of East  
and West  
Where hands are ready and hearts are  
right  
And the air is fresh and the sun is  
bright  
Where no fearful dead in the dark are  
wronged  
Where purity leaves each word and  
thought  
Where no lurking thieves are on your  
tracks  
For there is there that my heart goes  
back.

M. D. LOWREY,  
Cincinnati, Ohio, March 3, 1892.

#### MIRACLES

BY J. T. CHRISTIAN, D. D.

(No. 1.)

"This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory; and his disciples believed on Him." John 2:11.  
There is an old English fable full of the deepest significance. A man once found a valuable coin, but ever afterward he kept his eyes fixed upon the ground in search of the precious metal. During his life he thus obtained several pieces of money; but for him the beauty of the heavens and the brightness of the ever-changing clouds were lost. He thought the whole universe was murky because he never lifted his eyes from the dirt of the streets. This is a parable of our own century. The general study of natural science has blinded our eyes to anything beyond nature. There is a very general disposition to consider physical and mathematical paths as the only truths which are solid and well proved, and to banish the wants of the heart and conscience, and the more elevated requirements of reason to the land of chimeras and vain imaginations. The progress of science—a legitimate subject of pride in our time, conceals, therefore, a dangerous rock. Minds fixed upon natural facts, as well as those shallow minds from whom the changeable surface of history hides its solid foundations, both arrive at one common result. The phenomena of time hides from them eternity. The two greatest edifices created by modern genius, science and industry, project the shadow of doubt over our general life. It seems that every stone added to the building walls from us a new portion of the eternal azure. We are looking so intently at the natural world that we fail to catch a glimpse of the supernatural. We walk so constantly in the valley we never cast our eyes to the hill-tops. We are so interested in geology, we forget the star-domed city of God; and in the modern biology that the science of the spiritual life is clouded. This is the day when we clothe the body and neglect the soul; forsooth because one is natural and the other is beyond the vision of our blinded eyes. The supernatural is as real and is as certainly a fact as the natural world.

#### WHAT IS A MIRACLE?

Webster defines it as "a wonder, or wonderful thing. Specifically, an event or effect contrary to the established constitution of things; supernatural thing." In the New Testament four words are used to signify these supernatural occurrences. Miracles, wonders, signs, and tokens. The first is the most common. It signifies powers, agency by which the supernatural is manifested. The second, "wonder," denotes the impression made upon the minds of men. The third, "sign," has special reference to the system which the miracles were supposed to inaugurate. The last, "token," is used only by Jesus himself. In his mouth miracles denotes no marvels, for with him all things were natural and in perfect accord with his own nature and doings. A miracle, then, is a direct interposition of Deity, intended to attest his revelations. A miracle is only performed when God has a direct message for man, and that message needs a supernatural seal to attest its divinity.

The only way to successfully controvert miracles is to deny the existence of God. Atheism does that. An argument cannot, for it stops every avenue of inquiry. According to an Atheist, this universe is a machine of its own creation and superintended by its own impulse. It plunders the soul of every noble aspiration. The solitude of such a one is like to aimless, fatherless Cain, "who hears only the sound of his own footsteps in God's resplendent creation." To such a one heaven and earth has been deprived of beauty, the sun of its power to cheer, and every light thought its power to inspire. Such a one is an orphan wandering in the universe with the corpse of nature as a companion. Immortality is a myth, and God the imagination of a diseased mind. Here is bankruptcy, a waste, a chaos. To such a mind there can be no supernatural, and hence no miracles.

When once we admit the existence of a God, there is no longer a shadow of doubt that miracles may be performed. If God created the world, he has power to modify it to suit his plans, and it does not require a great faith to believe that he will conduct all things in wisdom. If God acts, he must act as God, and his works are necessarily superhuman in their nature. To deny the possibility of a miracle, is to dispute the omnipotence of God, and hence his existence. Miracles are the sparks glistering on the wheel of Divine Providence as it revolves in ordinary work. The Duke of Argyll, with his usual brilliancy, has pointed out the argument: "To believe in the existence of miracles we must believe in the superhuman and the supernatural. But both of these are familiar facts in nature. We must believe also in the supreme will of a supreme intelligence; but this, our own will and our own intelligence, not only enables us to conceive of, but compel us to recognize in the whole laws and economy of nature. Her whole aspect answers intelligently to our intelligence—mind responds to mind as in a glass." Once admit that there is a being who, irrespective of any theory as to the relation in which the laws of nature stand to his will, has at least an infinite knowledge of those laws, and an infinite power of putting them to use, these miracles lose every element of inconceivability. In respect to the greatest and highest of all—that restoration of the breath of life, which is not more mysterious than its original gift—there is no answer to the question which Paul asks: "Why should it be thought a thing incredible that God should raise the dead?" If that position is true, the difficulty in believing in God and in miracles, is one and the same.

The intelligence and adaptation shown in nature are quite as marvelous as anything we read in the Bible. John Stuart Mill, the last of the world's logicians, said in the closing year of his life: "It must be allowed that the adaptations in nature afford a large balance of probability in favor of creation by intelligence; and the number of instances of such adaptations are immeasurably greater than is, by the principles of inductive logic, required for the exclusion of a random concurrence of independent causes, or speaking technically, for the illumination of chance." Is it not miraculous that where we find fire, that there is water to match it; a wing has light to match it? The fish that swim the ocean blue have eyes because there is light; but the fish of the Mammoth Cave have no eyes, for they dwell in eternal darkness. "The migrating swans fly through the midnight and the morns, and they lean in perfect confidence upon the Maker of their instinct, knowing that if God has given them a tendency to fly to the South, he will provide a South as a correlative to the tendency." William Cullen Bryant, when he heard the bugle of the migrating wild geese, touched one of the deepest secrets of God.

"Whither, mist falling dew,  
While glow the heavens with the last steps of day,  
Far through their rosy depths dost thou pursue  
Thy solitary way?  
Teaches that way along the pathless coast,  
The desert, and the illimitable air,  
Lone wanderer, but not lost.  
He who, from zone to zone,  
Guides through the boundless sky thy certain flight,  
In the long way I must travel alone,  
Will lead me, though I stray."

We can find a wonderful tale everywhere we stop to read. There is not a flower that blushes by the roadside but that tells a more thrilling story than a Scott or a Dickens. Nearly every variety of flowers are dependent for life on the transfer of the pollen from one flower to another by means of insects. It appears that the structure of flowers is elaborately contrived, so as to secure the certainty and effectiveness of this operation. There are baits to tempt the nectar loving insects "with rich odors exhaled at night, and lustrous colors to shine by day;" there are channels of approach along which they are surely guided, so as to compel them to pass certain spots; there are adhesive plasters nicely adjusted to fit their proboscis, or to catch their brows; there are hair triggers carefully set in their path, communicating with explosive shells, which project the pollen stalks with unerring aim upon their bodies. There are, in short, an infinitude of adjustments, all contrived so as to secure the accurate conveyance of the pollen of the one flower to its precise destination in the structure of another. Oh, how wonderful and marvelous is God in his works; and were we to come to his word and not find miracles, it would not be in accord with the look of nature. Miracles are on every side of us. The natural is a

A CONTINUED MIRACLE, but being prolonged, hides its supernatural from the common observer. If we look into the past, miracles were the steps by which nature ascended the heights of being. When we look around us, miracles are seen in all new life, and the sustainer of the old life; in the rhythm of all things, the current of electricity, the pulsation of life, and the throbs of our breasts; in the tidal waves, succession of day and night, and in the cycles of the universe. And as we look into the future, miracles are the stars dancing on life's wave. The greatest of modern philosophers said there were two things that overwhelmed his soul: "The starry heavens above and the moral law within." Rough and rugged old Carlyle was right: "Miracles, yes, there are miracles. The world created anew this morning by the living God, that is a miraculous; and life, my friends, is not that a miracle? Is it not the wonder of wonders that I think, and feel, and am? Would it be a miracle if I stretched forth my hand and grasped the sun? And is it not a miracle that I can stretch forth my hand at all? No miracles, does Voltaire say? Blockhead, I see them every hour."

God has written in every bosom the belief in the supernatural. This belief has grown with the growth of man, and has asserted itself under all circumstances. It was engrained in the Mosaic account, and believed by Buddha and Mohammed. Protestant and Romanist feel alike the touch of the supernatural. The most skeptical unbelievers are not free from this feeling. In times of trouble or danger the eye is elevated to heaven and prayer bursts forth from the heart. The most frightful portents are said to have hung over Jerusalem and Pompeii prior to the destruction of those cities. "About a week after the massacre of St. Bartholomew," writes a contemporary, "Charles had not been in bed two hours when he jumped up and called for the King of Navarre to listen to a horrible tumult. In the air shrieks, groans, yells, mingled with blasphemous oaths and threats just as they were heard on the night of the massacre. For several nights at the same hour the sounds returned." Hundreds of such instances have been recorded. We solemnly believe that evidence in the supernatural is co-extensive with the human race; and man cannot, in the present constitution of his mind, believe that religion has a divine origin, unless it be accompanied with miracles. Can you believe for one moment that God would deceive us? These hopes and fears are put in us for a purpose. The only rational conclusion from these premises is that miracles have been performed.

[TO BE CONTINUED.]

#### THE OBSERVANCE OF THE SABBATH.

HOW CHRISTIANS VIOLATE IT.

In two other articles previous to this one I tried to show among other things that the Sabbath was not abolished by the Savior and that the command, "Remember the Sabbath Day to keep it holy" is just as binding upon us now as when it came thundering from Mount Sinai into the ears of the children of Israel. That the change from the seventh to the first day of the week was no doubt by divine command or by divine authority and that the change was only a change of the day and not a change in the manner of observance. Now do we as Christians observe the day as the Scriptures require? We meet for worship once or twice each day, but how do we spend the day otherwise? Many read secular newspapers filled with political matters, railroad accidents, murders, thefts, suicides and sensational affairs well colored by the reporter in order to make the paper sell. While perhaps it requires no labor to read this yet it takes our thoughts almost as far from God as it is possible to do. It is theft because it is taking time and thought which belongs to God and giving them to those

things which dishonor God and corrupt us. Then again many housekeepers make Sunday their busiest day. The best dinner of the week is prepared that day. This puts more work on the wife and more work on the servants. There are at least three wrongs that grow out of this. First, we eat more than we ought to eat because the appetite is too greatly tempted. Second, we do more work than we ought to do. Third, we require more work of the servants than we ought to require. The latter of these is no minor consideration. In requiring extra work of servants on Sunday we not only do wrong ourselves but we neglect a great opportunity to impress those of another race directly under our influence with the principles and truths of our Christian religion. It is inconsistent to talk about evangelizing the negroes and lifting them morally and religiously and at the same time require them to do that which we ought to teach them is wrong. To say the least of it, we do not allow servants to rest and attend worship on Sunday. We do wrong ourselves and throw away a great opportunity to teach the doctrines of Christ to another race.

Many also go to the post office on Sunday to get their mail. Here is a two-fold wrong. First, the mail on Sunday, especially business letters, takes our thoughts from God and puts them on the business and cares of life. We need rest from worldly care, and we ought to honor God in our thoughts and acts. The second wrong is that we say by our conduct that we are imposing regular work on the employees and depriving them of all religious opportunities and privileges. Some people will say who proved for this, "I would be glad to see all the offices closed, but since they are opened for other people, I do not see the harm in getting mail." Well, my brother, you may be earnest when you say you want to honor God, but you can never make religious people believe you are as long as you go to the office on Sunday. I have seen, I have heard, I have seen Christians gather around the depot on Sunday waiting for the train to bring the daily paper. Perhaps they intend no wrong when they do this, but they do wrong nevertheless. By their act they approve the printing of Sunday papers, the running of Sunday trains and the running of all railroad employees on God's holy day. It will not do for Christians to say that they do not intend for men to put such a construction upon their conduct. They do put such a construction on our conduct, and upon serious reflection we must admit that it is a fair and legitimate construction.

Again, we do wrong and encourage evil by riding upon trains and street cars on the Lord's day. Some one will say, there certainly can be no harm in a preacher going on a train to fill his appointment or some one's going to a neighboring town on a visit. Now, dear reader, if you admit that the running of trains on Sunday is wrong, then you must admit that the preacher or any other man does wrong when he rides on them. The only way to avoid such a conclusion is to deny that the running of Sunday trains is wrong. Suppose one starts to church and on the way stops and witnesses a game of Sunday baseball, does he not do wrong? Could he justify his conduct by saying, "Oh, I was on my way to church; I had to get to the church, you see." Would going to church justify him in encouraging the evil on the road? If you say no, then I reply that going to church does not justify the preacher in encouraging Sabbath breaking by railroad corporations. When we patronize on Sunday public carriers such as railroads, street cars, trolley cars, etc., we encourage open and flagrant desecration of the Lord's day. And we need not say, as I have often said to justify my conduct, I would stop at all trains and street cars and shut up all my stables on Sunday if it was in my power; but since it is not in my power, I do not see the harm in making a convenience of them. Now, my brother, do you think the agent believes you sincere when you step up and buy a ticket from him on Sunday? Do the conductors believe in your sincerity when they see you get on the train? Does the conductor say you are conscientious? We may talk and preach and write against the running of trains on Sunday, but it will be without effect as long as we patronize them. It is said that a preacher once went to an employee of a railroad company, and asked him why he worked on Sunday. He replied: "The superintendent requires it of me, and I do not work I will lose my job, and I cannot afford that, as the living of myself and family depend upon my wages." The preacher then went to the superintendent and asked him why he required so many men to work on the Sabbath. He replied: "The general superintendent has it to blame; I am only carrying out his orders." He then went to the general superintendent with the same question. His reply was: "I got my orders from the stockholders. I am their servant and must do their bidding. It is their orders, not mine." He then went to the stockholders with his complaint. Their reply was: "The people demand it; there is a necessity for it as long as the people demand it." So the cause is laid at our doors. Not one of us can afford to say that we do not demand it as long as we patronize them.

I once asked a street car driver why the company required him to work on Sunday. "Oh," said he, "Sunday is our biggest day; we have to run for the church folks on Sunday." If we could patronize anything of the kind without doing wrong, it would be to ride to church on a street car. What harm can there be in this? It is certainly right to go to church, and since the cars are going to run anyway, is it not better to ride on them than to walk and be so hot and tired when we get there that we can't enjoy the service? This is all very plausible in appearance, but how about the driver who goes by the church door and is not allowed to go in? His soul is perishing for the bread of life, and perhaps he is deprived of the life-giving bread because his time and labor is given on Sunday to accommodate "church folks." The "church folks" are going through life on "flowery beds of ease," while he is going down to eternal doom, perhaps, for the want of some Sabbath opportunity. It is a stigma on Christianity for any one to say that any desecration of the Sabbath is for "church folks." Don't say you are not to blame unless you can say, I never patronize them.

Christian people should not engage in any amusement on Sunday even though it is harmless in itself, and would be right any other day. Says one, if the amusement is harmless in itself, is there is the sin? Well, the sin is not so much in what we do as in what we do not do. If a father should say to his son, "Go and remain at the store today and attend to my business," and that son should go and spend the day fishing, the wrong would not be so much in the act of fishing as in the failure to go to the store.

Now, if God says, "Remember the Sabbath day to keep it holy," and we go and spend the day in something for our own amusement, that amusement may be innocent in itself, yet we have not obeyed God's command. To ascertain what influence a constant failure to scripturally observe the Sabbath will have on a Christian, we have only to compare one who observes it with one who does not. One is a well rounded, well developed Christian character, while the other is a dwarf so to speak.

When I was a small boy I enjoyed using the Indian bow and arrow, and I well remember that when I would put it away at night I was very careful to loose the string and straighten the stick, otherwise, if left bent, it would lose its elasticity and fail to throw the arrow. So it is with a Christian, if not relaxed from worldly care and business at least one day in seven, he cannot maintain that Christian rectitude that reflects the truth of the gospel from his own character.

The great reason why men should observe the Sabbath in a scriptural way is because God has said, "Remember the Sabbath day to keep it holy." God's promise to those who keep His holy day is, "If thou turn away thou foot from the Sabbath from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, the honorable, and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob, thy father, for the mouth of the Lord has spoken it." Is. 58:13-14. ETL.

VEDDER'S HISTORY.

I have just read "A Short History of the Baptists," by Henry C. Vedder, of New York, a work published this year by the American Baptist Publication Society. Price, \$1. It is valuable mainly for scholarly people, and those who can judiciously look at both sides of controverted points. The style is rather that of an essayist than of a historian. There is much true history in the book, with much coloring from personal views and preferences. He controverts the claim of historic Baptist succession, so much valued by some of our brethren. In this he is clearly right. No such thing as a succession of Baptist churches from the apostles to the present time can be proved by historic records. All of us would rejoice in such history, but it has not yet been found. In this the scholarship of the denomination is agreed. That chain that some brethren catch hold of and shake so as to hear all the links rattling clear back to the Jordan, is as yet a figment. And it in no way affects the apostolic model of Baptist churches, or the saying of the Savior, that the gates of hell should not prevail against his church. The question is, do our Baptist churches conform to the pattern showed us in the New Testament?

Vedder makes Calvin a party to the burning of Servetus, and Roger Williams the founder of the first Baptist church in America. I take it that he considers "Allen immersion" as sufficiently valid to be received by Baptist churches. He is especially sound and vigorous on close communion, showing that it has been one of the conservative forces of Baptist principles in all their history, and demonstrating that open communion is unchristian as well as unscriptural. Infant baptism is presented as leading to many departures from scriptural teaching and practice.

His chapters on the Anabaptists of Switzerland, Germany, Holland and England, seem to be fine his-

toric work compressed in short space. It is rather a startling fact that he brings out, that while the real recorded history of English Baptists begins in 1611, that the Baptist church of Calvinistic faith in London, became convinced in 1660 that immersion was the only scriptural baptism, and knowing no body of Christians in England that immersed, they sent Richard Blunt to Holland, where he was baptized by John Batte, and on returning baptized Samuel Blacklock, and these two baptized the rest. Another stunning fact is that he lauds the Mennonites of Holland as the best class of Anabaptists, and says "they regarded affusion as a sufficient baptism." The Mennonites survive to our day, and the bulk of them practice pouring for baptism, but some of them practice immersion, and probably have practiced it from the first—1536.

Some of the few things in the book that I consider not only mere individual preference and of hurtful tendency, as well as doubtful history, are the following: "But the conviction has been deepening and widening of late years that our public worship lacks elements of color, and variety, and richness that it should have, and that it has departed from the scriptural method in practically giving over the public worship of God to two hired functionaries, the minister and the choir." It appears to me that there is about as much poison packed in that sentence as it is possible to get into one capsule. Stop and analyze it, and you will discover several things. You can see gowns and postures, and litanies, and Easter services, and all the rest, to give "color and variety and richness" to the public worship—with a kind of triangular contest between the congregation and the "two hired functionaries."

He goes on to say: "The introduction of congregational singing and the responsive reading or chanting of the psalms, as well as the use of certain ancient forms of devotion that are the common heritage of Christendom and not the property of any church, has followed close on the conviction." Don't you see? I wonder how wide his historic observation extends. If he were to visit the six hundred Baptist churches in these piney woods of our State, he might have reason to doubt the universal prevalence of his historic facts. And I am very sorry that he wrote in the following vein: "The eternity of future punishment is still an article of faith, but the preacher no longer threatens people with a hell of material fire. Retribution is conceived of as inflicting tortures like an omnipotent Torquemada." As I take it, that is about the way a Universalist, or a scoffer, or an Ingersoll would write about this awful question. "An eternal roasting."—God, like an omnipotent Torquemada. Is that history? or is it added to give "elements of color and variety and richness" to the work?

I have written "calamity" currently, after a cursory reading of the book, the impressions first made on my mind. There is no doubt of the high Christian character of the author, or of the great value of the history.

J. W. BOZEMAN.

#### STREAMS OF LIGHT.

By R. R. WOMACK, D. D.

Light is in demand. I wrote an article about the W. C. T. U. and threw light on the subject. I am requested to write again. I must decline. I have letters from many persons, male and female, thanking me for the information given about the W. C. T. U., all saying they agree with me. This is my reward. It is unnecessary to write more. The object had in view is accomplished, people are informed. Nothing I have said on the subject has been disputed, though there have been several replies to my article. The last honor shown me is by my good friend and story Mrs. Vick Gambrell, who gently suggests that I preach one way and vote another, and then adds something about being a "gentleman." I take that to be a "playful" remark and as "innocent as angel whispers."

I do not think Mrs. Gougar's remarks about making cat's paws of Southern women with which to rake out the chestnut of female suffrage from the burning embers of Southern antipathies, that innocent; and I am of the same opinion about that sugar-coated pill. I know that very many of our women, both North and South, are strongly for Christian temperance, but strongly opposed to taking part in politics.

My friend reminds me that "the W. C. T. U. must be judged by its merits; by its object and work." And we all say that is just the way we are judging it. It makes Christian people very sad to hear women pronounce our glorious and blessed Christianity "dead and worthless." One must be very far off the track to say a thing like that. Instead of such calling herself a Woman's Christian Temperance Union woman, it would be better to call herself a Woman's Infallible Political Union woman. Yes, yes, good sisters; such as that makes all good people very sad; and then, to think that our blessed, beautiful and glorious South-

ern women (God bless them) should go blindly into a thing like that and then try to defend it! It is too bad! We weep and are sad. And the evil doctrine is spreading in our dear Southland.

My sister attempts to justify the course of the White Ribbon, but it is only an attempt and a very feeble one at that. She knew too well that paper cannot be justified. It is a woman suffragist as truly as the Baptist Record is a Baptist paper. The two papers are alike with this difference: The Record professes to be a Baptist paper, and is a Baptist paper; the White Ribbon professes to be a temperance paper, and is a woman suffragist paper. It is as clear as the noonday sun that every time one aids in the circulation of that paper, he aids in revolutionizing Southern sentiment in regard to women and the State, the church and the home. I repeat what I have said: If our women do not approve of such revolution, it is well to examine into the "merits," the "object and work" of the W. C. T. U. Truth hurts none but those who are on the wrong side. I submit that the people ought to know what and all that is taught by the W. C. T. U. before they become members.

Two things have been brought out in this discussion. My good sisters have told more than they intended, and more than I have told. For this they must blame themselves, and not me. These two things concerning the W. C. T. U. which they have unwittingly revealed, are revolutionary in their nature and are very serious. Shall I mention them? Now, mind you, the one who makes this charge against the W. C. T. U. is not I. Its own advocates are its most deadly enemies. They disclose the damaging facts; and it is just what I at first expected they would do. But shall I point out these disclosures, and will the good ladies please not tell me that I do violence to my "dignity as a Christian gentleman," and to my honor as a "Southern Christian gentleman," and that I oppose "honest temperance efforts?" Shall I say it? Well, here is one of them:

1. Politics, the bottom sill.

The Woman's Rights movement was inaugurated "away up North somewhere" long before the world heard of the W. C. T. U. It is easy to suppose that the one is the mother and the other, the daughter. I do not suppose there is an important W. C. T. U. lecturer in the world who is not a woman suffragist. Why is this? An easy answer suggests itself at once. And this revolutionizing principle is spreading like a contagion here in our own sweet Sunny South. What agency is it that is spreading that contagion in the South? The answer is, the W. C. T. U. and its advocates. Both of my gentle and amiable critics have shown that they have not escaped. One says that it is a question with two sides, and leaves us to understand that she is on one side. The other one complains of being under the "ban of church and State in the matter of voting." Yes, there is that "ban," and it is the "ban in the matter of voting." That's the trouble. Well, we tell the sisters: "Seek to be good, but aim not to be great; A woman's noblest station is retreat; Her fairest virtues fly from public sight; Domestic worth—that shuns too strong a light."

And it was a woman who wrote: "Maidens must be wives and mothers, to fulfil The entire and holiest end of woman's being."

And here is the second alarming and astonishing revelation these sisters make as the result (or, one result, at least) of the influence of the doctrines of the W. C. T. U. 2. Christ is degraded.

One says she will stick to the W. C. T. U. politics or no politics, and quotes another as saying the W. C. T. U. is the greatest organization in the world, while the other one says Christ's Church has done nothing for 1800 years, while the W. C. T. U. has done many things in a short time. Another one pronounced Christianity "worthless." If that is not degrading Christ, what is? The tree that bears such fruit as that has a hard time of it to prove itself a good tree. Ben Johnson said of woman: "Where she went, the flowers took the thickest root. As she had sowed them with her odorous foot."

So it ought to be said of the W. C. T. U.; but, alas, if the foregoing may be taken as samples of the work and fruit of the W. C. T. U., instead of beautiful flowers, we find rank thistles in its track, the seeds of which were sown by its "odorous foot." That "foot" ought to be looked after. But the sisters will come out right after awhile; they mean well and will not persist in doing wrong. Yes,

"Woman may err, woman may give her mind To evil thoughts, and lose her pure estate; But, for one, woman who affronts her kind By wicked passions and remorseless hate, A thousand make amends in age and youth, By heavenly pity, by sweet sympathy, By patient kindness, by enduring truth, By love, supreme in adversity."

CENTENNIAL OF MISSIONS.

1792-1892.

DEAR BROTHERS, SUPERINTENDENT: You have done much for the papers that the world has seen in the Baptists, in different

parts of the world, are going to observe a "Centennial of Missions" during the year, beginning May 1, 1892, and ending April 30, 1893. One hundred years ago, God put into the heart of William Carey, an humble cobbler, school-master and Baptist preacher of Monmouth, England, to carry the gospel to the many millions of heathens in the world, especially to those "in India. At that time the Christian world was asleep on the subject of Missions, and Carey found little, or no encouragement in his efforts to awaken an interest in this cause. But the fire had been kindled in his heart by the Spirit of God and could not be quenched, either by the sneers and ridicule of opponents, or by the discouraging doubts and fears of friends. In May, 1792, at the Baptist Association at Nottingham, he preached a powerful sermon from Isa. 54:2, 3, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords and strengthen thy stakes; for thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." From the text he deduced these thoughts: 1. Expect great things from God and 2. Attempt great things for God. This was God's trumpet blast, summoning His people to the work. The immediate result of the sermon, was a resolution to "prepare a plan, to be laid before the next meeting, for forming a Baptist Society for propagating the gospel among the heathen. At a meeting held at Kettering, Oct. 2, 1792, a society was organized by twelve Baptist preachers and a collection taken, amounting to £13 2s. 6d.—about \$65. On June 13, 1793, William Carey and his wife with Dr. John Thomas sailed for India, and began the great work of foreign missions, which has grown until all denominations are engaged in it, and its results are being seen in thousands and hundreds of thousands of saved souls all over the world—not to speak of the many, who have gone to praise their Savior in glory. It is meet that the Baptists, whom God so signally honored in the inauguration of this work, and whom He has so blessed in it ever since, should celebrate the Centennial of that time when He called them out as his leaders in the world's evangelization. While Baptists in other parts of the world are observing this Centennial, Southern Baptists—the largest body of them in the world—must not fail.

The Southern Baptist Convention, at its last session, appointed a Centennial Committee and instructed them to prepare plans of work. The Committee met in July and resolved, to call on the Baptists of the South to raise during the Centennial year, \$250,000. Of this amount, \$125,000 is to be for the Home Mission Board, to be used as a permanent building fund on its home field and in Cuba. The other \$125,000 is for the Foreign Mission Board, to be used in building chapels on its foreign fields, to translate and publish the Bible and other books, tracts, etc., in foreign lands and to do other work of a lasting character. In addition to this, it is believed that this Board will be able to send out one hundred new missionaries. Will not this be a noble way to honor God who has honored us? Brother, we need your help in this matter. Do you ask how? Bear with us and we will tell you.

It is desired that all our people, rich and poor, high and low, men, women and children shall take part in this great work. In addition, to the work in the churches proper, our Woman's Mission Societies will work and we want the children to work. The plan is to issue certificates of stock at \$5 a share, to be given to each one who will pay that amount. Samples are herewith sent to you. But about the children, what? Few of them could give \$5. What then? Why here is a chapel, card with fifty bricks on it, each brick to bring in ten cents. We want you to get the children in your school to take these cards and try to collect on them \$5. When one has done so, then the card can be exchanged for a certificate, which can be framed and kept to show in future years how work was done for the Lord in the Centennial year. Or could you not get each class in your school to take a card and work for a certificate? Would it not be a great thing for each class to have such a certificate to be kept in the archives of the school, and would it not bring a blessing on the school? Above all, would it not honor God? You are the one to work this up in your school. Will you?

These samples are sent you that you may see what they are. If you will try this plan of collection in your school, please send out how many will be needed for Home, and how many will be needed for Foreign, missions, and write for required number to the Maryland Baptist Mission Rooms, 102 Fayette Street, Baltimore Md. They will be sent to you free of charge. Full instructions as to the plan are, as you will see printed on the cards. In this day, when all must work hard, to carry out a great plan for the extension of our Lord's kingdom, surely the standard bearers will not fail. May you not, among others, have been called of God to be a Superintendent, just at this time, for just this effort? God does nothing by chance. May it not be, in part, for this work? We look to you with confidence.

Yours in the Lord,  
I. T. TECHNER,  
Cor. Sec'y Home Mission Board.  
H. A. TUPPER,  
Cor. Sec'y Foreign Mission Board.





## SYSTEMATIC GIVING.

Of course there ought to be a set  
and regular time, so that everybody

Desiring to invest in a profitable business would do well to send for this circular.

... Normal Academy on Monday  
... following. Our school was  
... ever in better condition than now.

continued helpful and active till he "crossed over the river" to his eternal home.

On circulars and estimates free on application.  
Fifth street, bet. 6th and 7th, ave

and 12 stops handsomely encased in walnut. It cost about \$400, but will be sold low. Applications should be

ton or country. \$700 in 90 days and a steady income afterward. A "Bonanza" for the right person. Good chance to make money and